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Isaiah in the New Testament

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Jesus and the community. Baptism presupposes the body into which the believer is incorporated; the sacrament of initiation and the sacrament of nurture provide critiques by which the Christian can discern whether a given apprehension of the image of God is faithful or not. The Eucharist reminds us that the body is also present in the mode of absence and Baptism reminds us of the irreplaceable uniqueness of each member, and the manner in which evangelism renders the body of Christ as ever changing. Envisioning the invisible God precludes an image which is predictable, parochial, or static. To the sacraments, McFarland adds the Scriptures as the necessary but not yet sufficient condition for identifying the image of God. Scripture provides us with enough of a vision of Christ that we can grasp fragmentary visions of the *imago dei* in our communal and personal relationships.

This is a commendable book and one that ought to be read by any interested in making sense of the enigmatic phrase *imago dei*. My one critique of it is McFarland's curious decision to locate the treatment of the sacraments at the end of the book rather than the beginning. The christological criteria as articulated in his treatment of the sacraments would have served well his discussion of the communal and personal means whereby the image of God is discerned. Related to this criticism is my surprise at his silence on the significance of preaching for a proper understanding of the *modus operandi* of the sacraments. Notwithstanding these concerns, I heartily recommend this as a book that ought to be read by academics, pastors and theologically literate laity.

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Isaiah in the New Testament

Steve Moyise and Maarten J.J. Menken, editors

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Twelve different scholars contributed to this book. In eleven chapters we learn about the use of Isaiah within 2nd Temple Judaism (516 BCE-70 CE), in Mark's Gospel, in Q, in Matthew, in Luke-Acts, in John,

in Romans and Galatians, in 1-2 Corinthians, in Hebrews, in 1 Peter, and Revelation. Because of a common pattern of presentation each chapter of the book is quite uniform in style and quality. An introduction commences each chapter, followed by a discussion of specific Isaianic citations and allusions, with a concluding summary of observations.

For quick and most helpful reference there are three closing indices: 1) an index of quotations and main allusions — NT order; 2) an index of quotations and main allusions — Isaiah order; and 3) an index of modern authors. With the quotations and allusions given both according to their place in the books of the NT and in chapter order in the book of Isaiah the first two indices are most useful and valuable. With the unfortunate absence of a final bibliography of all sources utilized within the essays, the panorama of articles and books cited in footnotes scattered throughout the chapters is recoverable if one notes authors while reading. The footnotes carry a goodly range of material dealing with the use of the OT in the NT.

The commentary is excellent, with NT use of Isaiah in early Judaism and the NT both critically and fairly judged. The first essay by Darrell D. Hannah focuses on the use of three Isaianic complexes in Second Temple Judaism (Is 10:33-11:10; 6:1-13; Is 42:1-4/ 49:1-6/50:4-9/ 52:13-53:12). The use of these three Isaianic complexes contributes to the detailing within early Judaism of non-messianic and messianic expectation, apocalyptic envisioning of God, and content for Jewish liturgy. Hannah concurs with former scholarship that nowhere in this literature is the idea of vicarious suffering ever attributed to the Servant of the Songs. Such a judgment ends up, however, hardly that arresting, as the Isaiah Targum is generally acknowledged as anti-Christian in its intentions. What is more, the idea of a Davidic messiah suffering is equally absent in the OT as a whole. Indeed, the Servant who dies in the Fourth Servant Song is not a king but a martyr prophet. With twenty-seven pages or almost 13% of the monograph devoted to Isaiah's use within Second Temple Judaism, i.e., by texts outside the NT per se, one might have expected such a broader quest to be reflected in the book's final title.

The ten essays on the NT use of Isaiah that follow are laid out in NT canonical order. According to Morna D. Hooker, the key Isaianic passages in Mark are Is 5:1-2; 6:9-10; 29:13; 40:3; and 56:7. Likewise, Mk 9:48 and 13:24-25 may point to Is 66:24 and Is

13:10/34:4, along with eighteen further possible allusions to Isaiah. Since 1959 Hooker has challenged the common assumption that Mark based his portrait of Jesus on Is 53's Servant. In this essay she continues to do so, in her understanding of Mk 10:45. The additional Isaiah material that appears outside Mark but common to both Matthew and Luke, usually known as Q, is examined in the next essay by Christopher Tuckett. In this essay the most important text in Q is said to be Is 61. In a scene where John the Baptist sends messengers to inquire of Jesus, Jesus' response in Lk 7:22 alludes to Is 26:19; 29:18-19; and 35:5-6, but the closing reference comes from Is 61:1. This latter text may also lie behind a number of the beatitudes within Q, as a kind of programmatic summary of the teaching of the historical Jesus. Richard Beaton then deals with Matthew's use of Isaiah. He notes that, although Matthew borrowed Mark's use of Is 40:3; 6:9-10; 29:13; 56:7; 13:10, 34 he also inserted his own use of Isaiah: Is 7:14; 8:23b-9:1; 53:4; and 42:1-4. The focus of Beaton's essay is upon Matthew's functional and theological use of the book of Isaiah. Most of the Matthean quotations end up having both a christological and/or an eschatological thrust.

Bart J. Koet's article on the Isaianic use in Luke/Acts uncovers four explicit Isaiah quotations in Luke's Gospel. Two of them occur also in Mark and Matthew (Is 40:3-5; 56:7), though Luke adds substantially to the quotation of Is 40:3-5 in Lk 3:4-6. Two other quotations are found only in Luke's Gospel: Is 61:1-2a in Lk 4:18-19, and Is 53:12 in Lk 22:37. There are also five explicit Isaianic quotations in the book of Acts: Is 66:1-2a (7:49-50); Is 53:7-8c (8:32-33); Is 55:3 (13:34); Is 49:6 (13:47); and Is 6:9-11a (28:26-27). The pattern reveals a fine balance in the distribution of such material between Luke and Acts. In summary, Luke uses the figure of the Servant to depict both the mission of Jesus and that of his disciples. Is 49:6 is used in Acts as the legitimation of the Gentile mission as a consequence of Jesus' own mission.

Catrin H. Williams closes out the study of the four Gospels with his study of the Gospel of John. While John shares two texts (Is 6:10 and 40:3) with the other Gospels, although he uses them somewhat differently, the Gospel adds two explicit quotations of its own, Is 54:13 (6:45) and 53:1 (12:38). The first occurs in the "bread of life" discourse where the words of Isaiah are understood with reference to Jesus' own words with the promise of a new kind of teaching; the

second quotation, Is 53:1, speaks to the unbelief that Jesus meets (Jn 12:37) and occurs just before the quotation of Is 6:10 (Jn 12:39-40) explaining why Isaiah spoke the harsh words he did (Jn 12:41). The witness of Isaiah thus fits neatly into John's chain of witnesses as to the true identity of Jesus and significance of his earthly mission.

Two essays are devoted to St. Paul's use of Isaiah in his epistles. We learn that Paul quotes the text of Isaiah more than any other OT source. J. Ross Wagner informs us that Romans itself contains the most quotations of and allusions to the book of Isaiah in the whole Pauline corpus, and that it is from Isaiah that Paul obtains the interpretive leverage he needed to reconceptualize and to reinterpret the OT as a witness to the Gospel mission. The main texts quoted in Romans are Is 1:9; 10:22-23/28:22; 11:10; 28:16/8:14; 28:16; 29:10; 45:23; 52:5; 52:7; 52:15; 53:1; 59:7-8; 59:20-21/27:9; and 65:1-2. In Galatians Wagner also notes the use of Is 54:1 (Gal 4:27) and allusions to Is 49. The use of Isaiah in 1-2 Corinthians is dealt with by the German scholar Florian Wilk. He examines the use of four marked quotations (Is 29:14; 28:11-12; 25:8; 49:8), four quotation-like allusions (40:13; 45:14; 22:13); 9:1[2]), as well as other probable — or not so probable! — allusions (Is 61:1; 33:18b/19:11-12/44:25b; 53:12; 43:18-19/42:9/48:3, 6-7; 49:13; and 55:10). On the whole, in the Corinthian correspondence Isaiah is read as referring: 1) to God's saving work in Christ; 2) to Paul's own apostolate; 3) to prophecy fulfilled in the Christian community of Jews and Gentiles as achieved by the charitable collection for the saints at Jerusalem; (4) to the importance of always speaking/prophesying for communal edification; and 5) to the final parousia.

The last three essays close out the NT use of Isaiah. J. Cecil McCullough treats Hebrews; Steve Moyise, 1 Peter; and David Mathewson, the book of Revelation. The book of Hebrews appears quite meager in direct/indirect reference to Isaiah: out of twenty-four explicit OT quotations only one is from Isaiah, Is 8:17-18 in Heb 2:13. Still the author claims there are significant allusions, literary parallels, and echoes of Isaiah through the book. The whole of Is 6-9 allegedly appears to contain theological themes very much in play in Hebrews, while Is 51:12-55:13 is held to be behind much of how the author of Hebrews configures the significance of Jesus' death. Moyise, next, observes that 1 Peter for its size is a rival to Romans for its frequency of quotations from Isaiah. Within the five chapters

of 1 Peter there are six texts quoted (Is 8:14; 11:2; 28:16; 40:6-8; 43:20-21; 53:4-12). While there may be controversy over how Is 53 is to be properly interpreted in its occurrences elsewhere in the NT, with reference to 1 Peter there is little debate: in 1 Peter, the mixture of quotations and allusions make it by far the most explicit and elaborate rewriting of Is 53 in the entire NT; at the very center of such exposition stands 1 Pet 2:22-25.

Lastly, the book of Revelation is the most interesting and challenging of all. While there are no explicit citations of Isaiah whatsoever in Revelation, the book is nonetheless said to be saturated with allusions to and echoes of Isaiah. Following the lead of J. Fekkes (*Isaiah and Prophetic Tradition in the Book of Revelation* [1993]) author David Matthewson reiterates the four main headings of Isaianic influence detected: 1) overall visionary experience and language; 2) christological titles and descriptions; 3) descriptions of eschatological judgment as well as 4) eschatological salvation. Texts that once spoke about YHWH are found reapplied to Christ and texts originally about ancient Israel are updated in terms of the Christian church.

Jesus spoke of things hidden "from the wise and understanding" but "revealed … to babes" (Matt 11:25). St. Paul spoke of the "foolishness of the Gospel" (1 Cor 1:18) and "the scandal of the cross" (Gal 5:11; 1 Cor 1:23). Reading through this collection on the use of Isaiah in the NT demonstrates here and there that there is also present something of "a scandal of the exegesis." Thus, in the view of the essayist treating John's Gospel, Isaiah the prophet is heard to prophesy as he did because "he foresaw Christ's glory and spoke of him" (Jn 12:41). This suggests to author C.H. Williams that what Isaiah saw (in his temple vision in Is 6?) was the pre-existent glory of Jesus or, as Williams himself prefers, "the glory of the earthly Jesus." Is 6:9-10, in its message about hardening hearts and blinding eyes, is accordingly no longer understood as an ancient word of judgment about people and leadership within Isaiah's historical horizon and situation but has become in John a contemporary, harsh word explaining why the message of Jesus was not received by his own contemporaries (Jn 12:37-40). The other three Gospels also read Is 6:9-10 in similar terms, either with God doing the hardening (Mk 4:12) or with the people hardening their own hearts and minds (Matt 13:13-15; Lk 8:10).

Then there is Paul's use of Is 65:1-2 in Romans 10:20-21. Here Paul identifies "those not seeking me" not as recalcitrant Israel, but now as the Gentiles. Isaiah's words are cited to support and clarify the ancient testimony of Moses himself: God will provoke his people to jealousy precisely by revealing himself as Savior to "outsider" Gentiles. Likewise, there is Paul's use of Isaiah 28:11-12 in 1 Cor 14:21. For the 8th century people of Israel and their leadership who refused to accept YHWH's offer of salvation, the word of God through Isaiah was heard as gibberish by them, yes, indeed, they would hear even more incomprehensible nonsense, only this time from their captors, in Neo-Assyrian Akkadian! Strangely, St. Paul applies these very same verses of Isaiah to the issue of glossolalia in his clarification of the proper relationship between prophecy and speaking in tongues in the assembly of the church at Corinth. To do so Paul omits Is 28:12a. 1 Peter 1:10-12 suggests that the Christian perspective began within the prophets themselves: "The prophets … inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced …."

In these few selected examples of the Christian perspective we sense a great hermeneutical gap between our time and that of the first century. The first century exegesis of both Jews and Christians is not our historical-critical or post-critical exegesis. The manner of such exegesis still divides Jews from Christians, yet it stands as part and fabric of the Incarnation story and its unfolding aftermath. Such an almost charismatic interpretive phenomenon reminds us that the God of both Christians and Jews is and remains the final Exegete.

Importantly, the use of Isaiah in the NT is almost without exception done on the basis of Greek text tradition rather than the Hebrew. Astonishingly, the significance of the book of Isaiah for Christian theology is determined essentially on the basis of a famous *translation*, the Septuagint. If one had used the Hebrew text, not all of the points could have been made.

In this particular collection of essays it turns out that not even all of Isaiah's use within the NT via the Septuagint gets treated. Only those NT writings in which Isaiah played a major role were decided to be included, that the collection might give an accurate overview of